THE Reconstructionist

olume XII. May 17, 1946 Iyar 16, 5706 No. 7

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REALITIES AND VALUES *CORRESPONDENCE*

dicated to the advancement of Judaism as a religious civilization, to the upbuilding of el's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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DITORIALS

HE INQUIRY COMMITTEE'S REPORT ND THE BRITISH RESPONSE

THE report submitted by the Anglo-American Committee of Inquiry represents an earnest d conscientious effort to solve the very mplex problem of the future of Palese. Though open to criticism on some ints, the Report contains many very mmendable suggestions. It asks for the mediate admission to Palestine of the 0,000 Jews now in D.P. centers in rope. It abrogates the White Paper by manding continued Jewish immigran based on the absorptive capacity of estine and independent of Arab uiescence, and by condemning the rection on the sale of land to Jews. ough rejecting exclusively Jewish statehood for Palestine, it puts no arbitrary tacle in the way of Jews' becoming a jority in the land. Should the Report adopted, it would be possible for the ish Agency to renew its former cooption with the Mandatory government to conduct negotiations looking to settlement of still mooted problems ore the final drafting of the British rument of trusteeship for submission he United Nations.

The Report, however, is apparently too to meet with the unqualified acceptance of the British Government. The British Government lays down two conditions before it is willing to permit the 100,000 Jewish refugees to settle in Palestine. The first condition is that the Jewish Agency cooperate in disbanding the *Haganah* and causing the surrender of its arms to the government, and the second is that the United States accept joint responsibility with Great Britain for disarming the Jews and maintaining peace in the country.

Neither of these conditions is acceptable. It must be borne in mind that it is the British Government which was responsible for the rupture of cooperative relations with the Jewish Agency. There was cooperation between the Agency and the Government until 1939, when Great Britain violated her obligations under the Mandate by her illegal restrictions on Jewish immigration and land purchase. We quote from the Report of the Committee of Inquiry: "Up to the year 1939" (the year the White Paper was issued,) "the Jews exercised very great restraint. It is in recent years that the threat to law and order has come from them."

Elsewhere in the Report the reasons for this change in the *Yishuv's* attitude toward the government of Palestine is given in these terms: "The Jews in Palestine are convinced that Arab violence paid. Throughout the Arab rising, the

Jews in the national home, despite every provocation, obeyed the orders of their leaders and exercised a remarkable self-discipline. They shot but only in self-defense; they rarely took reprisals on the Arab population. They state bitterly that the reward for this restraint was the conference and the White Paper of 1939."

It is clear from the Report that, since 1939, Great Britain has flouted the Mandate, the implementation of which is the *raison d'etre* of its trusteeship, and that this is the cause of the *Yishuv's* revolt. Yet the government has the hardihood at this late date to lay down conditions before admitting the 100,000 refugees, who, but for its own breach of trust, would long have found themselves in Palestine. (We forbear to stress British responsibility for those slain, who might now be living in Palestine, but for Great Britain's faithlessness.) Great Britain demands that Jews surrender their arms without giving any pledge whatsoever that she would then accept the other recommendations of the Report. With Arabs threatening aggression, if more Jewish immigrants are admitted, Jews need these arms, for they know from experience how little reliance they can place on British defense. In a word, the British government is demanding unconditional surrender and using the Jewish refugees as hostages. Had Great Britain adopted the Report of the Inquiry Committee, we would have advocated full Zionist cooperation in suppressing violence by Jews, but we cannot do so as long as Great Britain relies solely on repressive measures, and gives no assurance of compliance with the just recommendations of the Inquiry Committee.

Great Britain's second condition, that the United States should share with her the responsibility for implementing the Report and helping to disarm and pacify the Palestine population, is likewise unacceptable. There is a certain logic to th British contention that, if America is su ficiently interested in Palestine to cri cize Great Britain's administration of America should also be sufficiently inte ested to accept a share of responsibili for its administration. But there is a log also to America's reluctance, at the pre ent time and under the conditions creat by Great Britain, to undertake responsib ity for policing Palestine, a logic that not that of isolationism.

It is one thing for Great Britain to a America to share in constructive unde takings in Palestine, such as helping bring 100,000 refugees to Palestine or ai ing in the financing and management such a project as the proposed Jord Valley Authority; it is quite another ask America to assume responsibility cleaning up the mess that Great Brita created in Palestine by her iniquito policy of betraying her friends and peasing her enemies. The interest th President Truman and the United Sta government have shown in the Palest problem has been a humane and constr tive one, for which Jewry throughout world will be profoundly grateful, but American people cannot be expected share in the implementation of a Brit policy that asks the *Yishuv* to surren unconditionally without any assura that Great Britain will be any more fai ful to her Mandatory obligations in future than she has been in the past. should like to see our country a part in the administration of Palestine, but feel that, before entering into a partn ship with Great Britain, we are justi in demanding some surety of good f on her part. The attempt to use 100,000 Jewish refugees as hostages force Palestinian Jewry to come to ter to whatever terms Great Britain choose to make, will not in America spire confidence that Great Britain i

e trusted to fulfill her international bligations.

NTERMARRIAGE: A SYMPTOM OF ETHNIC DECLINE

IT is greatly to be regretted that the Jews of America ave never interested themselves in creating the adequate machinery for gathering important demographic data. These ata are the necessary basis for guiding cal and national Jewish organizations intelligent community planning and in eeting the critical needs of Jewish life om decade to decade. For lack of these ta, we have absolutely no idea whatever on the rate of intermarriage mong Jews of this country and the extent to which this rate has been increasing during the past fifty or one hundred ars.

Canadian Jewry has been much more rtunate. During the past thirty years e Canadian Government census has en gathering demographic statistics for ry ethnic group in Canada including Jewish. The Canadian Jews are, refore, in a position to know the nae and extent of Jewish intermarriage Canada. In the March, 1946 issue of Canadian Jewish Congress *Bulletin,* Louis Rosenberg reviews briefly the nds on intermarriage during the past nty-seven years. Intermarriage was med to have occurred in those cases in which Jewish men and women fessing to be of the Jewish religion at time of marriage, married persons belonged to some Christian omination or some other religious denination. It did not include converted s nor those who were of non-Jewish in but had accepted the Jewish faith re marriage.

he survey revealed that the rate of rmarriage among the Jews in Canada has been increasing continuously since 1926. In that year there were 1,140 marriages of Jews. Fifty-three (4.6 per cent) of these were marriages outside of the Jewish faith. In 1942, the total number of Jewish marriages was 2,326 of which 226 (9.7 per cent) were marriages outside the Jewish faith. It is, therefore, obvious that, although the total number of Jewish marriages doubled in the twenty-seven year period, the total number of intermarriages increased to more than four times the number in 1926, and the rate was doubled.

It should be remembered that Canadian Jewry is much more closely tied to the synagogue than United States Jewry, and that all Jews of Canada are more closely integrated in a united and effectively functioning Jewish community. If 10 to 15 per cent of all Jews who marry in Canada marry non-Jews, it is quite likely that the intermarriage rate in the United States may possibly be double that rate. In the absence of any reliable statistics, one can only guess. It perhaps may not be very far from the truth to state that perhaps one marriage out of every five among Jews in the United States is a marriage into a different faith or a different ethnic group.

The Jews of the United States are particularly vulnerable to the incursions of intermarriage. There are three major reasons why this is so.

One of these is the gradual—and in some families rapid—loosening of the control which religion customarily exercises in holding individuals and families in line with tradition and in maintaining a continuing working relationship between the individual and the group as a whole. It is estimated roughly that approximately 50 per cent of the Jews of America are not religiously affiliated and that another very substantial proportion, although affiliated, are only slightly influenced by

the religious folkways that the synagogue attempts to maintain. It is generally conceded that the farther a given American Jewish generation is removed from its roots in Western or Eastern European Jewish civilization, the greater the proportion of those who no longer feel an identification with their people. Thus intermarriage among the pre-American Revolution Jewish immigrants has been highest, decreasing in rate with each generation down to the present time. Some who have speculated about this problem have argued that, but for the great flood of Jewish immigration during the past 50 years, evidences of Jewish group life in the United States today would be insignificant, if not totally gone.

A second factor is the universal desire on the part of all people, including Jews, to achieve admission and acceptance to higher and higher levels of social status. This is further aided by a very influential group in American Jewish life who counsel the necessity and the importance of "integration" and "assimilation." Any type of behavior contrary to that of the majority or different from it, such as the manifestation of an interest in cultural pluralism, is considered a great sin against American democracy and is condemned as unpatriotic.

A third great influence is the too frequently manifested self-contempt of many Jews, and their abhorrence of the people from whom they stem. This self-scorn and self-loathing gnaws at the vitals of the ignorant, the misguided or the emotionally disturbed or disoriented Jew. He seeks release or escape from himself and from the group, by achieving a seeming acceptance outside the Jewish fold.

There is every evidence to convince one that those who are most ashamed of being Jews and loathe the thought that they may be looked upon as members of the Jewish group have developed their attitudes because of their ignorance bot of the contributions of the Jews to civil zation, and of the sacrifices Jews hav made in defense of the moralities and d cencies in human relationships. Self-ha ing Jews lack an awareness that one privileged and honored to be a membe of a group which has carried the banne of freedom, righteousness, justice, and th glorification of the human spirit throug out the ages.

If ever there was a challenge to Ame ican Jewry to give consideration to th problem and to divert a reasonable po tion of its attention from concentratic on other issues, here is one problem whic should and must be recognized before is too late. The integrity and the futu of Jewish life in America depends on it

THE J. W. B.'s RECONVERSION TO PEACE CONDITIONS

THE Convention of th Jewish Welfare Board, th first since 1942, has just been held Washington. The theme of the Confe ence was "From war to peace," and th problem confronting the Jewish Welfa Board is how to utilize, for the best a vantage of Jewry in peace time, the infl ence and prestige acquired by that o ganization in consequence of the servic it rendered during the war.

The annual report of the J.W.B. r views with pride its record of war se vice. And well it may. The deman made upon it for a rapid adjustment a expansion of its organizational machine were tremendous. It had to take on n activities and responsibilities on an u precedented scale. Its leaders deserve t accolade that has been bestowed on the by the community and the governme In the words of President Truman, " the united instrumentality of the Am ican Jewish community for war serv

e National Jewish Welfare Board's
orld-wide program of services and ac-
ities on behalf of the welfare, religious
d morale needs of the men and women
the armed forces contributed substan-
lly to victory."

The Annual Report does not contain
y discussion of the problem of the re-
nversion of the J.W.B. to a peace time
ogram of activities. Along with the
rited praise which that organization
; received it has also come in for some
verse criticism. Not all of this criticism
perhaps justified, but if the J.W.B. is
e, it will not ignore criticism nor con-
r it merely from the point of view of
ating as much of it as is not valid,
will take occasion, at the turn of
nts, to evaluate its own work in a self-
ical spirit.

The Jewish Community Center, the in-
tion through which the Jewish Wel-
Board functions locally in peace time,
frequently been under fire from rab-
and Jewish lay leaders interested in
ion. They maintain that the profes-
al personnel employed by the Centers
too often not qualified for giving
sh guidance, that their cultural pro-
a is lacking in appreciation of Jewish
es, particularly in the field of religion.
does not apply to the national lead-
p of the J.W.B., but to some of the
ative staffs of the local centers.

e do not know the extent of the evil
lained of, but we do know the gen-
gnorance of and indifference to Jew-
values that characterize American
as a whole, and we do know the
n of qualified leadership in the Jew-
eld. It would therefore surprise us
re were no truth to the charge that
executive directors and other staff
ers of Jewish Community Centers
n adequate education in Judaism to
qualify them for their jobs. For no matter how well versed they may be in social service and group leadership techniques, they cannot, unless they have a good grounding in the religious and cultural tradition of the Jewish people, do justice to their jobs.

With the development of an organic democratic Jewish community organization as the principle internal problem of American Jewry, and with the important role that the Jewish Community Center and its sponsor the J.W.B. will inevitably play in that development, we feel that the J.W.B., in its program of reconversion to peace conditions, should give priority to raising the standard of Jewish education deemed necessary as a qualification for Center work. In the past, the J.W.B. was always confronted with the difficulty that all Jewish schools of higher education gave an almost exclusively theological emphasis to their instruction and did not concern themselves with problems of administration and similar problems with which Center executives must be conversant. We have noted, however, the tendency of our rabbinical colleges to expand into universities of Judaism and to train persons for all forms of service to the Jewish community. We feel the J.W.B. should both encourage and take advantage of that development. By cooperating with these institutions in providing for the education of prospective Center workers both in the techniques and the Jewish cultural background of their work, the J.W.B. could raise the Jewish standards of its professional personnel and thereby immeasurably enhance its own usefulness.

We congratulate the J.W.B. on its achievements during the war, and hope it will play an even more significant and beneficent role in an era of peace.

REALITIES AND VALUES

THE YIDDISH SCIENTIFIC INstitute (Yivo) in its journal *Yivo Bleter* (volume XXVI, No. 2), publishes a survey of the attitudes of Jewish students at Yale University to their Jewishness. The survey was conducted by Dr. Meyer Greenberg, director of the B'nai B'rith Hillel Foundation at Yale. A questionnaire was submitted to 94 students, of whom 69 were born in the United States and of whom most were second generation Americans. Less than half of the students were interested in the survival of Jewry as a distinct cultural, religious, or national group; 24 per cent felt that complete assimilation would be the best solution of the Jewish problem; only 40 per cent felt that they derived any benefit from being Jews. Thirty-one per cent never attend a synagogue service, 20 per cent attend only on the High Holidays, 42 per cent attend also on other occasions, but only 7 per cent attend at least once a week. Forty-seven per cent had no objection to marriage out of the faith, 34 per cent were opposed to it, and the remaining 19 per cent were undecided. If such attitudes are typical of our educated youth, and there is good ground to believe that they are, it is obvious that we cannot pin our hopes for Jewish survival in the diaspora on the continued functioning of Jewish life as at present constituted. The need for a reconstruction of Judaism is clearly indicated.

▼

THE CONTROVERSY ABOUT THE Chosen People idea is not confined to Judaism. The Universalist Church ascribes the rejection of its application for membership in the Federal Council of Churches to its own repudiation of that doctrine. Dr. Robert Cummins, general secretary of that Church, asserts that "The Federal Council upholds the ancient and dishonorable doctrine of the 'the elect ... God.' The Council, therefore, is a creed ... body; its pattern of fellowship exclude... Evidently Christians who see the need ... reconstructing their traditional way of l... in the light of modern experience ha... come to the same conclusion at which ... have arrived, that genuine religious t... lerance based on the fellowship of equ... is not congruous with pretensions ... chosenness.

▼

MEMORIAL SERVICES FOR T... 6,000,000 Jews slain in Europe were ... cently held before the tomb of Rach... where an "eternal light" was lit in m... mory of the martyrs. An appropri... ceremony indeed, that recalls the passa... in Jeremiah: "A voice is heard in Ram... wailing and bitter weeping, Rac... weeping for her children. She r... fuses to be comforted for the loss of l... children." Those participating in t... ceremony before the tomb of Motl... Rachel must have heard that voice, a... they must have heard also the divi... answer to that voice: "Thus says t... Lord: Restrain your voice from weepi... and your eyes from shedding tears, ... your work shall be rewarded, says t... Lord, and they shall come back from t... land of the enemy. And there is hope ... your future, says the Lord, and your ch... dren will return to their own borde... Yes, with or without the blessing of t... British government, Rachel's children v... return to their own border.

▼

THE UNITED CHRISTI... Council for Democracy is to be co... mended for instituting a vigorous fight ... abolish the Rankin Committee, the ... torious successor of the notorious D... Committee. In a release prepared ... The Reverend Lee H. Ball of the Me... odist Federation for Social Service, whi... is one of the constituents of the Coun...

Rankin is described as "the Mississippi poll-taxer . . . the most rabid anti-Semite, Negro-hater and labor-baiter in the House," and the inquisitorial methods of his committee and its long record of anti-democratic activity are exposed. Religious organizations and individuals are urged to put pressure on Congressmen for signing the Patterson Discharge Petition Number 12, to get the Hook Bill (Number 58) out of committee and then to vote for the bill. This is the bill to abolish the Rankin Committee, which goes by the honorific title of House Committee to Investigate Un-American Activities.

▼

THE CLAIMS OF JEWISH ART have recently been brought to public attention by two simultaneous events. One of these is the one-man show of paintings by the famous Jewish artist, Marc Chagall at the Museum of Modern Art in New York City. The other is the Third Annual Exhibition of "Art in Jewish Education" under the sponsorship of the Jewish Education Committee. The two events were linked by a talk given by Mr. Chagall to a meeting of art teachers and parents. "Art," said Mr. Chagall should penetrate and educate from the earliest age the eyes and the soul of the child, so that, little by little, this will form the cultural and spiritual strength which we have possessed in a religious form for hundreds of years. At the present time, when the old religious life is changing and taking on new cultural forms, it is our duty to introduce into the souls of the young a new culture and new aspirations. These must contain that mystic strength which is lacking in the world today." He recalled how void of opportunity for artistic expression was the Jewish life of the ghetto in which his childhood was spent, but, he said, "the human mind is sharper in want than in comfort. That is why we who live in comfort must be all the more careful not to let the minds of our young fall asleep." An excellent summary of the role of art in Jewish education—to keep the Jewish spirit awake and alert to Jewish values.

▼

THERE ARE NOT MANY ZEALOTS for the use of Hebrew as a spoken language in America. But there are some enthusiasts who do insist on speaking Hebrew in the home, so that it becomes the mother tongue for their children. It does not require much insight to see that the decision to raise children on Hebrew as their native language in America entails many difficulties. To help overcome these difficulties a new project has been launched which is reported in the latest issue of *Hadoar*. There has been organized a committee of Hebrew speaking mothers to bring together Hebrew-speaking children and parents. The first gathering of this kind was held on *Hol Hamoed* of Pesah in the home of Saadia Maximun and was attended by eleven children between the ages of three and five. Other such meetings and other forms of cooperation are contemplated. The members of the committee in charge of the project are Miriam Goodman, Letty Davis and Ruth Maximun. Some of us may have our doubts as to the advisability of teaching American children to speak Hebrew before they can speak English, but the zeal exhibited by these enthusiasts for Hebrew is admirable. No movement that goes against the current can make headway without a degree of fanaticism. There is truth in the witticism, "Nothing succeeds like excess."

Current Trends in Jewish Community Organization*

By PHILIP BERNSTEIN

THE most striking trend in Jewish community organization, and the one which underlies all others, is the emergence of the Jewish community as a community. We have spoken glibly, all of us, about the Jewish communities of our cities as if such communities actually existed. If we look back realistically, however, what we have had were not communities, but rather segments of population each going its own way with little knowledge of the others.

This has been especially true of our large cities where Orthodox and Reform groups have had almost no contact, where wealthy and poor did not mingle, and where we have had separate nationality groupings in the form of the *Landsmanschaft* organizations. It has even been true of our smaller communities where similarly the Orthodox and the Reform, the wealthy and the poor have little or nothing to do with each other.

Development of Jewish Community

The absence of any substantial immigration during the past twenty years has changed that picture. It has stabilized our populations, and the walls of separation have begun to crack and crumble. The result is that we have a more homogeneous Jewish population than we have ever had before. Religiously, economically and socially, our second and third generations are more alike than were their parents.

Our community agencies, for example, no longer represent one group doing something for another group. It is no longer a case of givers and receivers. Rather, we are now doing things for ourselves. When we sit on a board to plan a Jewish community center, we are developing it for ourselves and for our children. When we set up a program of Jewish education, it is likewise for our own children. And when we sit on the boards of child guidance agencies and vocational service organizations, it is to operate a program which our own families can and do use.

These internal factors leading to the development of Jewish communities have been accompanied by external pressures which have greatly speeded up the process. The major pressure comes from anti-Semitism. The Nazi program was not merely aimed at excluding Jews from a hotel or resort. It was a program bent upon the destruction of every Jew, everywhere. It made no distinction between wealthy or poor, Reform or Orthodox. It recognized a Jew as a Jew, and placed us all in the same boat. As a matter of self protection, it has forced groups which have had virtually no association in the past to work together.

The common burden of helping our fellow Jews overseas has been another factor. It is a responsibility from which no one has been considered exempt.

All of us have been concerned with the related political problems of Jewish rights overseas and the situation in Palestine. And in this connection, it is pertinent to note that, despite disagreements among some groups as to the approach to these problems, each group has recognized that it is affected by what other group do. Thus, the Zionist Organization and the American Council for Judaism watch very carefully each other's activ

* Address delivered to Central Atlantic States Regional Conference of Jewish Federations and Welfare Funds, November 25, 1945, at Atlantic City, New Jersey.

out Palestine, though they disagree astically.

Thus, through internal developments thin the Jewish group and through exnal pressures, Jews increasingly have me to recognize a common stake and common destiny. There has been deoping a communty of interest, a comnity of responsibility, a community of ion—and community organization.

velopment of Community Organization

The second major trend, therefore, has n the formation of community organion to make possible the orderly and ective carrying out of our common s.

n the past, the pattern has been for viduals and groups to establish agenwhenever they saw a need to be met. s has been true not only of our Jew- population; it has been the pattern America generally. The organizations formed reached only segments of the ish population in each city. The peoinvolved were responsible only to nselves. The leadership was naturally perpetuating. Large numbers of peoid not even know of the existence of organizations and felt no relationto them.

nat is no longer true. People today, lements, are deeply concerned with broad Jewish problems which affect . They want a voice in determining policies concerning these problems. want to participate in the action to them. They want representative and nsive leadership.

the same time, those who have carthese responsibilities have recognized eed to use more fully the resources e Jewish community, especially as people of marked ability have come ht.

a result, community organizations been formed where none existed before, scores of them during the last decade, in all parts of the country—federations, welfare funds, and community councils. The process is still under way.

Self-examination, Study, and Analysis

The third major trend has been one of self-examination, study, and analysis. Hartford, Buffalo, Rochester, Atlantic City, Wilmington, Kansas City, Atlanta, Oakland, Newark, and other communities in all parts of the country have been consciously looking at themselves, at their structures, and at their performances. This has been done through formal surveys such as those in Newark and Wilmington, or through simple, informal procedure. More and more, broad cross-sections of the communities have been involved in these self-studies.

In effect, it has been a process of taking inventory, a process just as valid in community work as in business, to provide a basis for planning and action.

All of us might well ask ourselves in this connection: "Has my community taken stock of itself recently? Have we weighed our assets and liabilities? Do we know what our constitution provides? Do we have one?"

That might sound like a simple question, but a survey conducted by your own regional committee on community organization a year ago showed that some cities apparently did not have constitutions, and that in others the constitutions could not be found or had never been seen by the leaders. Community agencies today are handling very substantial public funds and represent a public trust. As a matter of self-protection the leaders should want to make sure that they have a constitution to govern and regulate the activities of their organization.

We might ask ourselves further, "Does our constitution provide for a modern agency to meet today's needs? Are we

actually operating on that level? Has our board devoted one, or two, or three meetings to looking at what we have done, how effective we have been, what gaps have existed, and what ought to be our directions in the days ahead? If not, would it not be well to set aside current business for a few meetings to make such a self-examination?"

Reorganization—One Central Agency

The fourth major trend, resulting from such analysis, has been reorganization of central communal agencies, even where the organizations have existed for many years. The most marked feature of that process has been the emerging principle that there should be only one central communal agency for community financing and planning in each community, and that no city is large enough for two or more such agencies.

This willingness to change is evidence of health and vitality. There is no stagnation in our Jewish community life.

During the past few years, a considerable number of cities have revised their communal structure, and several more are in the process of doing so. The outstanding feature has been the merger of two or more organizations into one. This has been true in Hartford, Erie, Rockford, Atlanta, Dayton, and other cities.

Federations have been merged with welfare funds in some cases, welfare funds with community councils in others, and in some communities all three organizations have amalgamated, combining their functions and responsibilities.

These communities have agreed that to have more than one central communal agency is wasteful of manpower and energy, is inefficient, and inevitably leads to competition and conflict, or to inaction by one or more of the agencies.

Formerly typical of small and medium sized communities, this trend toward one central organization is increasingly evident among the larger communities, such as Hartford, Kansas City, and Newark.

Here then, we might well ask ourselves "Are we still functioning with two or more central agencies in our own community? If so, what reasons would outweigh the logic of having one organization? Why have we not stream-lined our structure? Why can we not do it now?"

Broader Scope

The fifth major trend has been the broadening scope of central Jewish community agencies. They no longer are confining themselves to the traditional philanthropies. Less and less are we finding agencies that spend just a month or two doing fund raising and budgeting and then go dead for the remainder of the year.

Instead, the new community organizations being created, and the agencies resulting from reorganization and merger are combining the functions associated with federations in local planning and coordination of case work, group work, Jewish education, health, vocational guidance, care of the aged, and other local services, also the fund raising and budgeting responsibilities for national and overseas agencies carried by welfare funds and the non-philanthropic activities of community councils, including community relations and civic-protective work, political action and legislation of special interest to Jews.

In other words, they are dealing with all matters of general concern to all Jews. The purpose clauses of their constitutions often use that very phrase. They are concerned with everything that affects the well-being of the entire Jewish group, and everything that represents the responsibility of all Jews.

Query, therefore: "What is the scope of the community organization in m

city? Is it confined to the traditional philanthropies? Is it doing only fund-raising and budgeting, or is it active throughout the year? Is it doing the whole job?" The job is there to be done whether our organizations are doing it or not.

Coordination

The sixth major development in Jewish community organization is the trend toward greater coordination. All phases of Jewish life are related. They cannot be separated despite any artificial separation of the agencies dealing with them.

Certainly overseas relief programs are related to political conditions which affect and make possible or impossible such service. Clearly the problems of Europe and Palestine are related.

Or to take another example, almost everything we do involves community relations. Our action with regard to European needs and Palestine and what attitudes we try to build toward them are matters of public relations. The question of whether we should publicize our campaign goals in the daily newspapers, and what other general publicity we should give to our campaigns is one of community relations. Even Jewish education and Jewish hospital developments have important community relations aspects.

Many other examples of the relationship of the various phases and interests of Jewish life can be cited. Jewish education and recreation programs are related. So are case work and group work; service to the aged, case work and recreation; health services and care of the aged. And certainly fund raising and budgeting are related to all of these needs and services.

If this relationship is true of what we have considered separate fields, it is certainly true of each field in itself. We have come to recognize increasingly that we must coordinate all civic protective efforts within the community, so that we do not have a situation similar to that of several doctors operating on a patient without the patient's consent, and with each doctor paying no attention to the others. As a result, we are seeing the formation of Jewish community relations committees or departments of our central communal agencies in more and more cities.

In other fields, we are witnessing the establishment of bureaus of Jewish education, councils for the aged, integrated community programs for cultural and recreational service. We are seeing also the beginnings of integrated planning for capital fund needs, especially in such communities as New York, Philadelphia, and Baltimore.

Some agency in the community has to view the total community's needs and services in an over-all perspective. Some organization has to eliminate overlapping, and must plug the gaps which no single specialized agency may be meeting. That is the job which our central community organizations have been taking on, attempting to get some balance and proportion in our Jewish activities and services.

I should like to note that coordination does not necessarily mean administration. In a small city, the central agency may actually administer the various services. It would be wasteful and unwieldy not to do so. On the other hand, in large communities, the reverse might be true. For one agency to attempt to administer all of these services directly might mean an organization so large that it would become unwieldy and inefficient. Each community has to adapt its structure to fit its own situation.

What is generally true is that the principle and practice of central planning and coordination is being strengthened in all types of community, although the specific structural forms may differ.

We may well ask ourselves, therefore, "To what extent is our community doing joint planning? To what extent are the various services being coordinated in a genuine year-round partnership? To what extent do we still have agencies and services going their own way without a close relationship to one another?"

Broadening the Base of Participation

The next trend I should like to note is that of greater participation and community education. It is implicit in everything I have described. Genuine community organization implies widespread participation in community affairs and responsibility of the individual to the community. Over the country, a pattern is beginning to emerge to carry out that fundamental principle.

On paper many of our central communal agencies have had memberships running into the thousands, including all or almost all of the contributors to their annual campaigns. Actually, as few as five per cent, or even less, have come to annual meetings, to listen to some routine reports and to go through the motions of electing officers and board members. During the rest of the year the membership to all intents and purposes does not exist.

The new and reorganized communal agencies are providing for a combination of group and individual membership. All organizations having some specific Jewish purpose and activity are being granted representation on the policy making bodies of our central agencies. This is based upon the recognition that these groups reflect organized interests and points of view in Jewish life, and that the primary way such interests are expressed and activated in modern society is through organized groups. At the same time it is recognized that leadership is developed in groups, and that they constitute therefore a reservoir upon which the central agency can and should draw.

Beyond that, the organizational delegates can act as a two-way transmission belt. They bring to the central organization the points of view of the various groups in Jewish life. They bring back to their organizations the problems and actions of the central agency for information and discussion. Thus, the central agency can sink its roots into the community far more actively throughout the year than it has done in the past.

In addition to group representation, the new central organizations make provision for individual membership on their governing bodies, elected by the contributors. This recognizes that some persons in the community are unaffiliated with any organization. It recognizes, too, that there are persons of outstanding ability who are members of various organizations but not sufficiently active in them to be selected as delegates — persons who may be more interested in central communal affairs than in any particular group dealing with a specialized interest.

Community Education

Communities are not stopping with the mere constitutional provision for such group and individual membership. In order to have intelligent, widespread participation and effective communal action it is obvious that a well informed Jewish community is a fundamental requirement. This is as true of democratic Jewish communal organization as it is of democracy generally.

Our organizations, therefore, are beginning to develop well planned programs of community information and education. These programs include a variety of tools, such as house organs and bulletins like those developed in Richmond, Harrisburg, Perth Amboy, and Newark; annual meetings which are truly informative rather than perfunctory; other periodic public

meetings; community owned and operated newspapers such as those in Philadelphia, Camden, and Jacksonville, or newspapers which are subsidized and with which special circulation arrangements are made, such as those in Detroit and Kansas City; newsletters from the organization to key individuals and groups, annual and periodic reports to the community; minutes of meetings mailed to a limited or large number of members; speakers bureaus; "Community Council Months" or "Federation Months" during which the interest of the community is focused on the activities of the central communal agency, with special literature, addresses to organization meetings, traveling exhibits, community meetings, etc. These and other devices are intended not only to "sell" the organization, but more basically to generate an understanding of the problems of Jewish life and the activities which have been developed to meet them.

Each of us might well ask, in view of these trends: "To what extent are we carrying on such a year-round program in our own community? How much does the average man in our community know about our problems and activities? What are we doing about it?"

The best education, of course, is active participation, and our community agencies are moving toward more intensive and more widespread participation on a year-round basis. I have already mentioned that one means of doing this is through a large assembly composed of organizational delegates and individual representatives. These assemblies meet regularly to hear reports, to discuss them, to take action, and to set basic policies. We have had assemblies in the past, but unfortunately they have too often existed only once, or have met once a year or even once in two years. If they are to have value they must meet frequently, attendance must be full, and they must be given responsibility. To do this takes time and attention, and our local lay and professional leaders increasingly have been giving that time and attention.

Similarly, there is evidence of greater recognition that boards must meet regularly and must be active and well informed. Whereas in some cities boards have not met for months at a time, we are now finding more and more of them meeting monthly or even more often.

There is an increasing tendency to spread committee membership among many more people, with each committee concentrating on a special area of need. This is replacing the practice of having a handful of people compose almost all committees.

In campaigns we have witnessed an increase in the number of workers from as few as ten, to hundreds and then to thousands. We have seen the change from involving only men, to the inclusion of hundreds or thousands of women and youth.

Another evidence of this trend has been in budgeting. In some cities budget committees have consisted of three or five or ten people. In contrast we are finding communties like Nashville, Bridgeport, Detroit, and others which have had budget committees of 100 to 300 members. In these communities the budget committees have been broken down into sub-committees, each dealing with a special field of service and bringing back recommendations to the central, joint committee. Certainly this has meant more education, more participation, more responsibility, and more understanding.

Other examples of greater participation could be cited in community relations, in social services, and in other activities. What it adds up to is that our communities are recognizing that we need and must use all of the resources in Jewish

life. I believe all of us would admit that we have hardly begun to do so, and that there are many people who have a genuine contribution to make whose abilities have not yet been used. Just as one example, in developing our community educational programs, have we used our Jewish newspaper men, script writers and advertising men? I know that in many communities we have not, and I know that generally they are eager to volunteer their services.

We are seeing changes in leadership too. The days when one man held the presidency of a communal agency for 40 years, or 20 years, or 10 years, are passing. Persons of ability are not content to do the menial jobs indefinitely. They have initiative and ideas, and they want an opportunity to express them. As a result, more constitutions are limiting terms of office to about three years. More are also limiting the number of years of consecutive board membership.

I believe all of this is related to the question of Jewish unity. We are demonstrating in our communities that, despite ideological differences in some matters, our people agree on most things and can work together on most things. Through our central communal agencies, we are breaking down the isolation which has been an evil in Jewish life just as isolation has been an evil in world affairs. One of our difficulties has been that some people constantly meet and talk only to those who agree with them. They have not been exposed directly to other points of view, and I have found in my discussions with many such people that they really have not understod the other points of view. Our community organizations are now bringing them together.

The worst dissension has occurred in communties with the weakest central community organizations. Often these communities have been isolated from others, not so much by geography as by the feeling of their leaders that they have nothing to learn from meeting with the leaders of other cities. They are the communities not represented at this and other conferences. Where we have had strong, effective, representative central community organizations all factions have been better able to work together, and have taken these differences in their stride.

General Conclusions

From everything I have said, it is obvious that the responsibilities of Jewish community organizations are serious and complicated. They cannot be handled adequately in the spare time of volunteers who must operate their own businesses and professions. They call for the most careful, skillful, and detailed planning and administration. They call for special training and experience.

To do this, an increasing number of small communties are employing full time professional executive directors, and a growing number of medium sized and large cities are expanding their professional staffs by adding assistants. Today almost 100 cities have full time professional executives.

In summary, therefore, the major current trends in Jewish community organization are the emergence of the Jewish community, the establishment of central community organizations in cities which have not had them in the past, the process of self-examination and analysis, reorganization and mergers of separate agencies into one central communal organization, the broadening scope of community organization, the trend toward greater coordination, increasing community education and participation, and the growth of professional service.

The Council of Jewish Federations and Welfare Funds is playing an important

(*Continued on Page* 24)

How to Envisage Jewish Community*

By MORDECAI M. KAPLAN

(*Continued*)

In Part I, which dealt with the status of Judaism in America, Dr. Kaplan showed that, if Judaism is to survive, Jews must be given the status of a people. Until the Emancipation, their peoplehood was universally assumed by themselves and by the Gentile world. They constituted a nation in exile. Since the Emancipation, however, and the acceptance by Jews of citizenship in the countries of the Western world, they ceased to be a nation in exile and have developed no alternative status. Reform attempted to create a new status for Jews by organizing Jewry on the basis of common memories and common religious ideals but without making provision for the continued functioning of Jewry as a living people reacting collectively to all the circumstances of its life. In recent years, however, the Reform movement has itself come to the recognition that the peoplehood of Israel cannot be abandoned. The status that Jews must seek today is that of a people possessing a homeland in Palestine in which Jewish civilization shall be the predominant one. But in America and other democratic countries, its peoplehood can function only by the development of an organic Jewish community which has religious significance for Jews, a significance making it as indispensable to the Jew as the Church is to the Catholic. We publish below the second and concluding part of Dr. Kaplan's article.—*Editors.*

PART II
HE STRUCTURE AND FUNCTIONS OF THE JEWISH COMMUNITY

THE only social structure that is qualified to transte Jewish peoplehood into a living real- for the American Jew is an organic mmunity, one which deeply affects the es of all who are identified with it. An ganic community would be one in which purposes for which Jews unite would nverge upon the one purpose of Jewish rvival and growth, and in which the uctural pattern of Jewish unity would determined by regional propinquity of ws rather than by specific common inests. For Jews to have such an organic mmunity, all Jewish bodies—all congretion, public-relations organizations, so-l service agencies, educational institus within any region or district—would ve to collaborate for the express purce of eliciting fresh energies and tapg new resources for living as Jews and ling Jewish life rewarding.

The Inadequacy of the Present Communal Set-Up

The spirit in which most of the public-relations and social service activities are conducted at present is far from calculated to render them a means to the survival and growth of the Jewish people. If they can be said at all to have any objective in common, it is to forestall the spread of anti-Semitism by preventing Jews from falling a burden on the general community. Helping the individual Jew may be entirely compatible with gradual disappearance of the Jewish people. As a rule, the large financial support and lay leadership of the non-congregational organizations — Zionism, of course, excepted — come from those who would like to use those very organizations as agencies for merging the Jews with the general population. Their very desire to exercise leadership is often prompted more by the expectation of finding favor with the Gentiles than with the Jews, a favor that is often translated into political office. They are in this respect like the first of the Rothschilds, of whom it was said that he preferred to be the Jew of the Kings rather than the King of the Jews.

* Lecture delivered under the auspices of School of Jewish Studies, Jewish Theolol Seminary, as one of the Israel Friedder Memorial Lectures.

Even the professional leadership is, as a rule, far from having any zeal for Jewish survival. Efficiency in fund-raising and fund-spending is with them a matter of technique, and their interest in developing such efficiency is that of the usual job-holder.

But if American Jewry will aim to achieve organic community, all this will have to undergo change. This is the crux of our entire problem. It reduces itself to finding and cultivating Jews of influence and leadership ability and placing them at the helm of Jewish affairs. This is a big order. It calls for the overhauling of our educational approach to Judaism, from our elementary school system to our institutions of higher learning. But if we expect Judaism to survive in America without the adoption of such revolutionary measures, we are either professional tinkerers or believers in magic.

At present all non-congregational organizations take the position that they represent the secular interests of Jews; the religious interests of the Jews are supposed to be taken care of by the congregations. The leaders of these secular organizations assume that they should not be expected to collaborate with congregations any more than, in the general community, the State is expected to collaborate with the Church. This is a false analogy. If the parallel with the general community were carried to its logical conclusion, our so-called Jewish secular organizations ought to affect the life of the individual Jew as deeply as does the State. They ought to intensify the group-spirit of the Jew as the State intensifies the group-spirit of the citizens. This they are far from doing at present, and therefore cannot justify their neutral attitude toward the inner problem of the individual Jew on the assumption that their activities parallel those of the State.

Organic Community Needed to Insure Adequate Professional Personnel

Organic Jewish community, in giving all Jews a purpose to live for as Jews, possesses a distinct advantage over the best of what we can expect under the present set-up. It can afford a deep and satisfying sense of security to those who make communal service their life-calling. Even from a material standpoint, a vitally functioning community is likely to be in a better position to assure permanence of tenure, even if not as high an income, than a mere organization or association for some particular purpose. There is a saying of our Sages to the effect that a community can never be considered poor. It implies that a community has inexhaustible funds at its command. While this may not always be the case, it is true that when we work for an established community, we have the feeling that we are laboring for something that has a future to it. An established community answers intrinsic human needs which are part of a person's normal life. That fact itself is sufficient to render working for such a community a source of inner security. If our present voluntary organizations would unite to form a permanent Jewish community, they would undoubtedly attract to their service many more persons of outstanding character and ability than they do at present. These persons would be exemplars of Jewish loyalty and devotion, and their influence would make itself felt in all strata of Jewish life.

At present the only constructive Jewish calling which affords a measure of security to those who pursue it is the rabbinate. If the rabbinate fails to attract enough men of high calibre, the reason can be traced mainly to the insecurity of the Jewish future. In the field of Jewish education the situation is even worse. The war almost demoralized our entire religious school system because of the dearth

of teachers. But even without the war, our Jewish schools have been getting more and more understaffed. The main reason, no doubt, is the lack of any organic community to assure permanent tenure to qualified teachers. Our ancient sages can hardly be accused of being materialistic in their outlook. They strongly deprecated making the Torah a source of livelihood. Yet they stated that, if there is nothing to live on, there can be no Torah.

Organic Community Necessary to Encourage Cultural Creativity

Of no less importance than having religious, educational and social activities manned and staffed by affirmative Jews is the long overdue flowering of creativity in the domain of new Jewish cultural values. This is the area in which it should be possible to render visible, audible and tangible what Jewish life should mean for the enhancement of personality. For the development of that area we need the best that the most gifted of our sons and daughters can contribute. This is the field in which the arts reign supreme.

The average American Jew cannot be counted on to foster distinctively Jewish interests during his workaday routine. Those interests can be cultivated only during the leisure hours. With the progressive mechanization of the daily routine and the increase of laboring devices, the fruitful use of leisure is becoming the primary problem in the art of living. It is perhaps more important to be able to advise people what to do with themselves on a Sunday afternoon or evening than it is to enlighten them on the question of eternal bliss. If we want our young people to experience our Jewishness as other than burdensome, they must be given reason and opportunity to associate Jewish life with gladness and recreative enjoyment. The Jewish calendar formerly provided the Jew with occasions for relaxation from his daily labors and anxieties, for festivity, song, gladness and mirth. There is nothing we Jews need so badly as fresh energy for living as Jews, and there is nothing that can provide that energy for all types among us, naive and sophisticated, rich and poor, young and old as the pleasures of the mind that come by the way of the eye, the ear and the imagination.

Let us have imaginative writers weaving tales of fact and fancy. Let us have poets translate into unforgettable word pictures and rythmic utterance the whole range of Jewish experience. Let us have musicians explore the possibilities of the entire gamut of musical forms from the folk-song to liturgical and symphonic music. Let us have the playwrights and dramatists compose, for the stage and scenario and radio, themes that treat of Israel's struggle with God and man as well as the sublime and the ridiculous in the life of the common Jew. Let us have artists portray on canvass and on the walls of Jewish public buildings memorable scenes and characteristic episodes from the Jewish past and present. Let us have architects so design building which house activities, religious, social and cultural, as to give those buildings individuality as well as beauty; and let sculptors create a Jewish statuary in harmony with that architecture. We would then be able to have our amateur choral, orchestral, dramatic, dance and art groups. They would be participated in by the large masses of our people who would discover what an inexhaustible source of esthetic and creative joy Jewish life can be.

But nothing of all this can come about without the backing and encouragement of the combined forces inherent in American Jewry represented in organic community. Here and there a musician like

Ernest Bloch may be fortunate in having some Jewish Maecenas enable him to create an *Avodah* or, like Leonard Bernstein, may give a portion of his talent for a symphony such as *Jeremiah,* or like Glicenstein may struggle in obscurity while sculpting Jewish heroic figures. But our Jacob Epsteins and George Gershwins have added nothing to the sum of Jewish values. For the abundant and continuous supply of creative talent that could produce a vast variety of Jewish esthetic expression we must have a responsible community, interested in the purpose of breathing a new spirit into the Jewish people, a community that is sufficiently organic to transform Judaism for each and every Jew from a burden to a privilege.

The Principles of Jewish Community in America

It is neither necessary nor possible to do more than indicate certain principles which have to be followed in the creation of an organic community. The first of these is that all who definitely want to see Jewish life fostered, regardless of how they conceive the form or content of that life, should be eligible for membership. This should include even those pianissimo Jews whom some of us glibly condemn as assimilationists. The first step in the self-discipline which the pronounced survivalists among us must take is to cooperate with all who want to remain Jews on any terms whatsoever. No one but a fanatical believer in his own particular brand of Jewish survivalism would deny to those who conceive of Jewish survival differently from the way he does, the right to be included in the Jewish community. One has to be blind to the complexity of our inner problem to claim to have found the only true solution and to refuse to cooperate with any one who does not agree with him.

Secondly, if the Jewish community is to be a means of having the individual Jew experience the reality and vitality of the Jewish people, it follows that those institutions and agencies whose main function is to foster Jewish consciousness should occupy a position of primacy. This means that, in organic community, the synagogues, the communal centers, the institutions of elementary education and higher learning would have to constitute the nucleus. How to get the various Jewish denominations to operate harmoniously within the community frame is by no means as insuperable a problem as we have been wont to consider it. The experience, in many large cities, of educational bureaus, which manage to serve diverse types of Jewish educational institutions from the most secular to the most orthodox, proves that it is possible for widely differing groups to find a common ground. By the same token, it should be possible to establish in each community a synagogue and center bureau that would perform a similar function for the spiritual and cultural needs of the adults.

Thirdly, the question of how to deal with the present medley of organizations should be answered by the principle that it is always best to avail ourselves of existing forces and agencies instead of liquidating them and beginning *de novo.* Insofar as they are the spontaneous expression of the will to organized effort, they represent the path of least resistance to change. Accordingly, all organizations and agencies at present engaged in specific tasks should continue what they are doing, but they should be required, in addition, to be represented in and give an accounting to the local community council. Organizations and agencies that are national in scope should have representation and give an accounting to all the local community councils of those localities where they have branches. The com-

unity council should in each case, be a viewing, coordinating and initiating ody from the standpoint of the all-ominant purpose of giving the Jew the urage to live as a Jew.

In a number of cities Jewish commun- councils have already been formed; others they are in the process of for-ation. At present they virtually have no finite purpose, except that of sounding t, or perhaps even generating, the sen-ment for Jewish unity. Given the affir-tive purpose of strengthening the rale of the Jew, and the vision to give macy to the synagogue, the communal ters and the institutions of education l higher learning, we would have in community councils the groundwork an over-all national Jewish commun- An over-all council, which would con-ute the executive committee of that mmunity would be representative of areas of opinion, and have first hand uaintance with local problems. It d well be trusted not to treat perfunc-ly its task of reviewing and coordi-ng the activities of the different sec-s of our people and initiating needed s of action.

here are many technical problems that bound to arise in the organization he various councils. The one that at comes to mind is how to deal, on the hand, with large Jewish populations etropolitan centers, and on the other l, with the sparse Jewish populations untry towns. These problems are by neans insoluble. In metropolitan cen- it should be possible to adopt a mum like twenty or twenty-five thou- as entitled to a local community cil. In the case of country towns, ne other hand, a population mini- and a geographic maximum might mbined to help form a unit that l be entitled to a community coun- These and similar details could be worked out by those who are expert in matters of this kind.

In a word, Jewish communal life should be organized on the following principles:

1. The inclusion of all who want to be Jews.

2. The primacy of the religious and educational institutions in the communal set-up, and

3. Democratic representation of all legitimate Jewish organizations in the government of the community.

The Organic Community's Program of Action

What could an organic Jewish community do to help American Jews achieve self-fulfillment both as Americans and as Jews? The potentialities of such a community cannot be fully envisaged, so long as it is merely a dream. They should become increasingly apparent with each step taken to translate the dream into a reality. In the meantime certain important objectives deserve to be set up as immediate aims. They are the following:

1. To maintain a complete register and vital statistics and to establish bureaus for gathering information concerning all matters of import to contemporary Jewish life.

2. To activate the high ethical standards transmitted in the Jewish tradition by developing specific codes and sanctions for various social and economic relationships.

3. To foster Jewish educational and cultural and religious activities.

4. To coordinate all efforts in behalf of the health and social welfare of Jews and the relief of poverty and suffering among them.

5. To help Jews to meet economic difficulties due to discrimination, both on the part of Gentiles and Jews, and to defend Jewish rights against encroach-

ment and Jewish honor against defamation.

6. To organize the collaboration of the Jewish community with other groups in civic movements for the promotion of the common welfare of all.

7. To advance the cause of the rebuilding of Palestine and to collaborate with world-Jewry in all matters affecting the general welfare of Jews.

Conclusion

Thus, in envisaging the problem of Jewish community in America, we must reckon with the following requirements: first, a basic prerequisite to the proper approach to the problem is the conviction that world Jewry constitutes a people or a living continuing organism, and that it is legitimate for Jews in a democratic society to be part of that organism; secondly, it is essential to accept for American Jewry the status of a religio-cultural group analogous to that of the Catholic Church minus its type of authoritarianism; thirdly, the social structure of American Jewry must be that of an organic community; and finally, the principles to be followed in establishing a community and the aims to be pursued by it must grow out of its organic character. If such organic community were in active operation, Jews would not experience that vacuousness in their lives which comes from being a mere amorphous and nameless aggregate. Thus to envisage the problem of Jewish communal life in America is to see it as parallel in magnitude and significance with the problem of reclaiming Palestine as a Jewish National Home. As with Palestine, so with organic Jewish community: "If you will it, it is no mere legend." In the words of our Sages, "When the Jews form a united band make ready for the redemption."

Torah Lishmah

By Lillian Reznick Ott

No fort is as mighty
As a citadel of learning,
No arms as effective
As its spiritual shield.
No supply store as abundant
As the heritage it draws from,
No conquest as gainful
As the riches it yields.

No maneuvers are as varied
As the cultures pursued here,
No tactics more promising
To the vanquishing of strife,
No triumphs more resounding
Than the echoing trumpets
Giving meaning to reason,
And purpose, to life.

No fortune's more secure
Than the lessons here learned,
No endowment more lasting
Than the courage herefrom drawn.
No torch more far reaching
Than the rays of its beacon
Which pierce all shadows
To merge with the dawn.

What prayer, what song,
What tale of great wonder,
What noble thoughts
Are left here unsung?
Here the wisdom of the sages,
Our faith, transcending ages
Endures as when the Prophets,
First gave them tongue.

Book Notes

EWS OF THE AMERICAN RABBINATE

ISCIPLES OF THE WISE, by Joseph Zeitlin. Bureau of Publications, Teachers' College, New York, 1945.

"DISCIPLES of the Wise," should interest all Jews oted to the task of bringing order into chaos of American Jewish life. Rabin particular would do well to think ut the facts which Zeitlin discloses. book tabulates and correlates the reis of a comprehensive questionnaire wn up in 1937. The author received replies from Reform, Conservative, Orthodox rabbis, who answered tions dealing with the educational ground of the American rabbinate its opinions on theology, the social tion of religion, education, civil liberpeace, sex and race relations, and r vital problems.

ne statistics on the views of the rabte on the economic order show that sh religious leaders are a highly liberoup. Majorities of all branches of the nate—Reform, Conservative and Orox—call for fundamental corrections e economic order. Fifty-six per cent ne Conservative group favor some of socialism, and 81 per cent of all hes favor the nationalization of pubilities, railroads and coal mines. A r consensus places the rabbinate behind the labor movement.

h this preponderantly liberal aph, it is pertinent to inquire about neral lack of effectiveness of rabbis king their voices felt. To this re, there are several answers to the on. First, as a minority group, Jews as Jews, have had little influence on social action. Secondly, practically no industrial workers are to be found among synagogue members. This results in ineffective preaching, because the non-union middle class is generally unreceptive to sermons on the rights of workers or discussions from the pulpit on reconstructing the economic order. And thirdly, rabbis usually find it easier to be liberal in answering questionnaires than to initiate action in their own communities in behalf of social causes.

If these statistics reflect the attitude of Jewish religious leaders, it is apparent that Judaism will become an effective social force in America only when its rabbis really speak for a democratically organized Jewish community. Otherwise, the voice of the rabbinate will continue to encounter great difficulty in influencing even the Jewish group itself, not to mention the surrounding community .

In regard to theology, Zeitlin's figures reveal the marked trend toward naturalism on the part of most rabbis and the similarity in approach of Reform and Conservatism, as contrasted with Orthodoxy. Thus, about half of the latter view the Bible, not as the literal word of God, but as the reflection of human striving after wisdom and goodness; among the former two groups, however, there is no support at all for the view that the Bible is the literal word of God. The authorship of the Pentateuch by Moses is supported by four out of every five Orthodox rabbis, while rejected by an overwhelming majority of Reform and Conservative rabbis. Similar statistics are quoted in regard to such questions as prayer, miracles, sin and salvation, immortality, etc.

This statistical information indicates that few Jewish religious leaders, particularly in the Reform and Conservative ranks, can be considered in any sense obscurantist. One wonders, therefore, why this seemingly enlightened trend in Jewish religion plays such a minor role, even among the parishioners of so many of these religious leaders. The "naturalist" approach fails to elevate the religious thinking of the lay membership and fails also to attract the indifferent back to interest in religion. Can it be that rabbis are ineffective teachers or that their preaching and personal conduct do not reflect their philosophies of Judaism? Can it be that the general educational bckground of American Jews (and non-Jews) predisposes them to oppose any religious interpretation of life?

Zeitlin's book and its often illuminating statistics lead to some interesting questions. It would be distinctly worthwhile to track down some of the answers. To do so, however, we need much more information on Jewish sociology than we now possess. "Disciples of the Wise" is a competent beginning in an effort that must be made by the Jewish community to secure the type of statistics that can be used for a scientific study of Jewish attitudes and institutions.

JACK J. COHEN

Current Trends in Jewish Community Organization

(Continued from Page 16)

part in stimulating and in guiding these developments. They have not resulted from any abstract, philosophical or artificial theories, however. Rather, they reflect the impact of natural forces—internal forces in Jewish life and the external pressures of world events.

Viewed in total perspective, all of these trends are still in their early stages. They reflect directions, rather than completed achievements. We still have a long way to go. Our problem is not lack of knowledge I believe all of us would agree that w have more knowledge about Jewish com munity organization than we have ap plied. The problem is whether we hav the courage and the statesmanship to pu into effect the knowledge we have.

Correspondence

Wants Another Veteran-Chaplain Conference

Sirs:

I believe that a Veteran-Chaplain semina should be held again, but the approach shoul be from another angle. That is to plan program for the 'lost generation.'

When I was overseas, I was a chaplain's a sistant for about two and one-half years. I w assistant at various times to either Episcopa Baptist, Disciples of the Church of Christ a Catholic Chaplains. In addition because of t absence of a Jewish Chaplain, I conduct Jewish Services and took care of whatever Je ish problems might arise. So that in a ge eral way, I could say that I have had so background for my remarks.

Perhaps, either because of the war, Hitle killing of the Jews, the rise of anti-Semitis or the opportunity overseas to reflect, many us developed a deep desire and convicti to be good Jews. But some of us are Jews accident of birth and others by inclination. some one was to insult the Jews, we wo be the first to defend our faith and pun that fellow in the nose. But unfortunately, our discussions about religion with members other faiths, we were lost. We generally do know what a Jew is and what he stands While many may have been raised in the Or odox tradition and are attracted to it, we embarrassed by the fact that many do know how to read Hebrew, many that do, not know what they are reading; others not familiar with the procedure of the serv We are ignorant of our philosophy, our tr tions and the history of Judaism.

Now we are too old to go back to Tal Torahs and start from the beginning with children. But since we want to carry on traditions and give the benefits thereof our children, it is urgently necessary tha program be devised and arranged to welc us fellows back to the fold.

The object of the seminar should not b criticise chaplains or to show how to do a ter job in the next war, but how to plan attractive program for adult study to t bring back the lost generation to Judaism.

ABRAHAM ABRAMO
New York, N